

KATHO UPANISHAD



SHANTI MANTRA

**Om sahana vavathu I
Sahanau bhunaktu I
Saha veeryam karavaavahai I
Tejas vinaava dheeta mastu I
Ma vidh vishava hai I
Om shanti shanti shanti hi II**

May the Lord protect us.

May He make us enjoy our sessions together.

May we both strive together.

May our studies be bright and brilliant.

May there be no misunderstanding between us.

Let there be peace outside and with in.

Om Peace, Peace, Peace.

Katho Upanishad

Summary

2 Chapters (119 Verses)

Chapter I (71 Verses)

Chapter II (48 Verses)

Section I

Section II

Section III

Atma Vidya

29 Verses

25 Verses

17 Verses

Section I

Section II

Section III

- Story
- 3 Boons

- Glorification of Sishya, Guru, Vidya.
- Anyatra Dharma – Adharma.
- Omkara Upasana.
- 6 features of Atma.

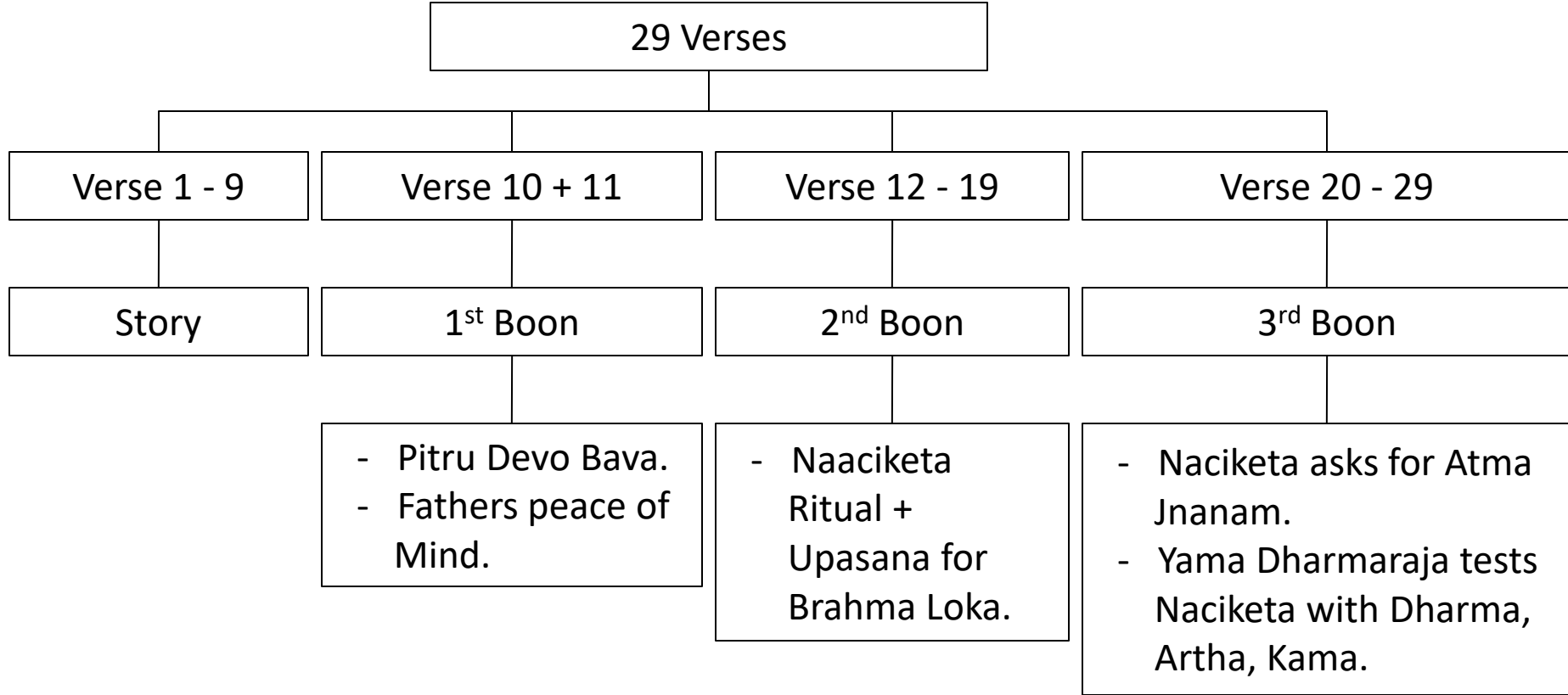
- Chariot example.
- 10 Features of Atma.
- Benefit

15 Verses

15 Verses

18 Verses

1st Chapter - 1st Valli



Important Mantra : Verse 14

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

Pra te bravimi tad-u me nibodha
svargyam agnim Naciketah prajanan,
ananta lokaptim-atho pratistham
viddhi tvam etam nihitam guhayam ॥ 14 ॥

"I know well the fire (sacrifice) O Naciketas, which leads to heaven and I will tell it to thee. Learn it from me. Know that it is the means of attainment of eternal heaven and also the support of the Universe, and is seated in the cavity (of the heart of the learned). [I – I – 14]

Verse 1 – 9 : Story

- Vajasravas – Vishwajit Yaga – gives all possessions as Dakshina – old cows...
- Nachiketa – I am better than miserable cows – repeatedly asks – give me to someone first.
- Irritated father says I will give you to Yamadharma Raja.
- Naciketa, 9 year old, made to wait 3 days outside Yamas House.
- Lord Yama does Pada Puja – Atito Devo Bava, Gives 3 Boons as compensation.

Values Taught :

a) Sraddha :

- In Ritual and Dakshina.

b) Vakya Paripalanam :

- Keep promises.

c) Deva Atiti Puja :

- Respect guests.

Verse 10 + 11 : 1st Boon

- Fathers peace of Mind, wellbeing.
- Pitru Devo Bava.

Verse 12 – 19 : 2nd Boon

- Naachiketa ritual + upasana.
- Upasana Karma Samuchhaya.
- Go to Brahma Loka after Virat, Vishwaroopa Upasana.
- After family, society is wellbeing important.

Verse 20 – 29 : 3rd Boon – Atma Jnanam

- Lord Yama tests Naciketa on Dharma, Artha, Kama.
- Naciketa reveals he has Viveka, Vairagyam, Sadhana Chatushtaya Sampatti, Mumukshutvam.
- Dharma Artha, Kama Seemingly Good but are capable of causing addictions, weakening will power, create sorrow.

Verse 20 :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [1 – 1 – 20]

- Arjunas question for entire Upanishad.

Verse 27 :

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

Na vittena tarpaniyo manusyo
lapsyamahe vittam adraksma cettva,
jivisyamo yavadi sisyasi tvam
varas tu me varaniyah sa eva ॥ 27 ॥

Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me. [I – I – 27]

- Money cannot give trupti.
- No contentment through wealth.
- Naciketa shows tremendous maturity.

1st Chapter - 2nd Valli

25 Mantra



Important Mantras : Verse 14, 18

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada || 14 ||

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Important Mantras : Verse 19, 20, 25

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;

Ubhau tau na vijanito, nayam hanti na hanyate ॥ 19 ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-anian mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,

Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah ॥ 25 ॥

Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter). [I – II – 25]

Verse 1 – 13 :

General observation of Upanishad :

a) Who is a fit Student?

- One who understands.

Real	Unreal
<ul style="list-style-type: none">- Eternal- Moksha	<ul style="list-style-type: none">- Ephemeral- Dharma, Artha, Kama

b) Who is a fit teacher?

Srotriyam :

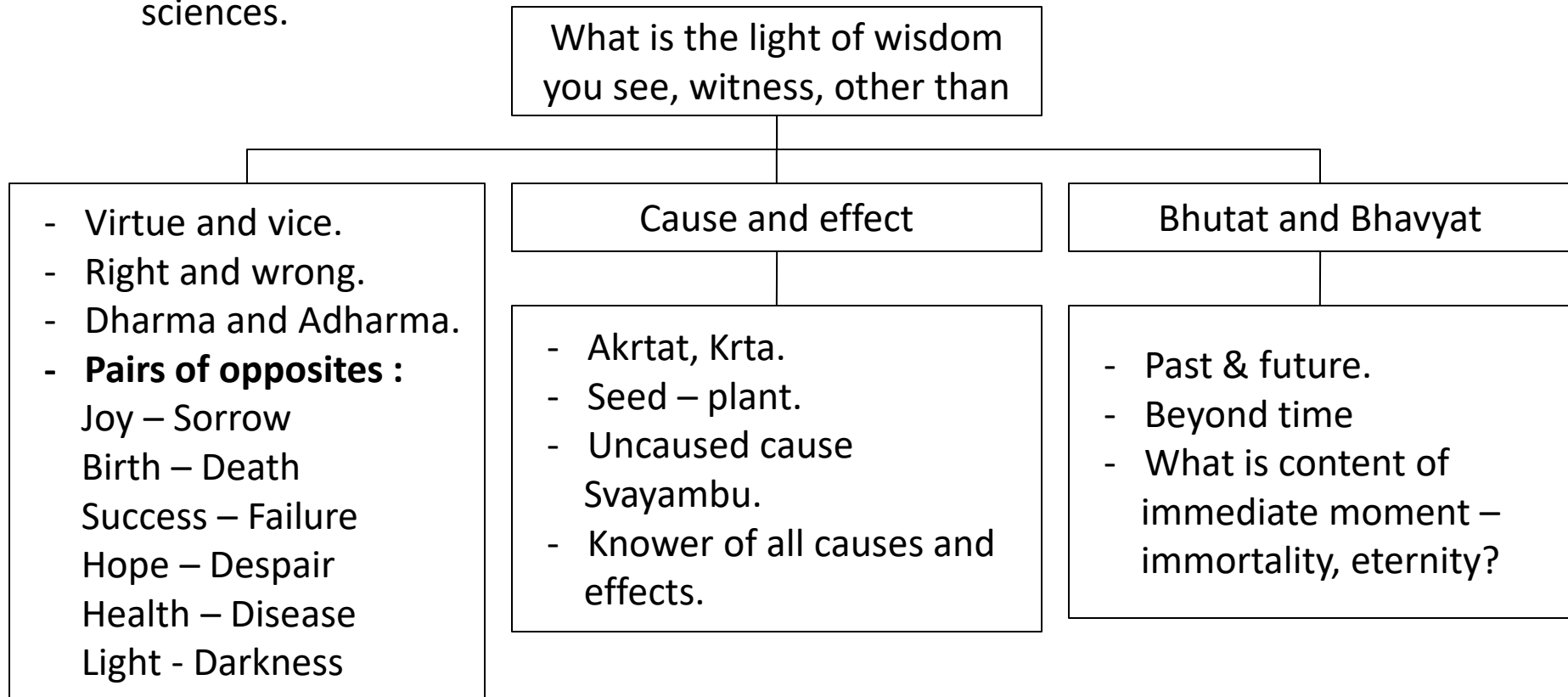
- Has skill and capacity to communicate the teaching.
- Most abstract, uncommunicable subject matter.

Brahma Nishtam :

- Teacher is one with what he is teaching.
- What he teaches, what he is.
- Embodiment of Shanti, Poornata.
- What you are in search for is you yourself. You are infinite Atma is the teaching.
- Never seek shanti and security outside, is the teaching.

c) What is greatness of this teaching?

- Unique knowledge.
- Apaurusheyam.
- Beyond observation, inference and other instruments of knowledge of material sciences.



- What is beyond time and causation?
- Instruct me in the eternal reality.

Verse 15 – 17 :

- Omkara Upasana – to prepare mind.
- Goal called “OM”

Verse 18 – 25 :

- Central teaching.
- Katho Upanishad begins in Chapter I – II – 15 like Gita in Chapter 2 – Verse 11.

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Gita :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

Atma Svarupam

6 features

Nirvikaratvam

- Changeless
- Body, mind, intellect changing, not me the Consciousness.
- Consciousness inherent in Body / Mind / Intellect.

Abokrutvam

- Since Karmas don't belong to me, Karma Phalam (Sanchita Agami, Prarabda) do not belong to me.
- Resultless Atma.

Durvignayatvam

- Not comprehensible
- Seems to have properties of Body / Mind / Intellect because of proximity of instruments.
- With Body.
- Without Body.

Akartrutvam

- Atma Akarta
- Actionless principle

Sarva Adhishtanatvam

- Anor Aniyam mahat – mahiyan.
- Inner core of entire universe.
- Behind an atom and a star

Desha Kala Ateetatva

- Atma not located in time or space.
- Time and space rise and dissolve in Atma.
- Incidental nature with Body / Mind / Intellect.
- Intrinsic nature – Without Body / Mind / Intellect.

1st Chapter - 3rd Valli

17 Verses

Verse 1 + 2

Verse 3 - 9

Verse 10 - 15

Verse 16 + 17

Traveller Jiva

Chariot imagery

Jnana Yoga

Benefit of Jnana
Yoga

- Jivas are travellers in life looking for a permanent home but not found one.

10 Indicators

Important Mantras : Verse 10

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

Important Mantras : Verse 11, 14, 15

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,
Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Verse 3 – 9 :

- Chariot imagery – Extending Journey.

Body	Chariot
<ul style="list-style-type: none">- Sense organs- Mind- Intellect- Jiva- Sense objects- Lord	<ul style="list-style-type: none">- Horses- Reins- Driver- Traveller- Route / Roads.- Controller

Preparatory disciplines :

a) Chariot :

- Body must be kept healthy – don't neglect health.

b) Damaha :

- Sense organs must be well controlled.

c) Shamaha :

- Mind – reins must be controlled.

d) Vivekaha :

- Driver, intellect must know goal of life and path.

e) Aarjavam :

- All organs should work as a team.
- What intellect decides, body, mind, sense organs should co-operate.
- If all conditions fulfilled, Jiva attains Moksha.

Verse 10 – 15 : Jnana Yoga

- Spiritual journey not physical, external journey, but in the form of Vichara – enquiry of Pancha Kosha.
- My Atma beyond Annamaya, Pranamaya, Manomaya, Vigyanamaya, Anandamaya Koshas, as witness Consciousness of everything.

Verse 10 + 11 :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

Beyond	Is
- Sense organs	- Sense Object
- Object in mind	- Intellect
- Intellect	- Self
- Mahat – Samashti – Hiranyagarbha	- Unmanifest – Avyakta
- Avyaktam	- Purusha

- What type of intellect is required for enquiry?

Verse 12 :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih || 12 ||

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Agriya – and Sukshma Buddhi.
- Sharp and subtle intellect required because object to be known is subject.
- Don't objectify – learn to fall back on own self.

Verse 14 :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Arise, awake and gain freedom by Karma Yoga, Upasana Yoga and Jnana Yoga.

Verse 15 :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Arjunas Question :

- Whether there is an existence after death or not?
- Pure existence eternally exists.
- In the realm of pure existence there is no trace of non-existence.
- Idea of existence can maintain itself, only with reference to its opposite nonexistence.

- World of matter cognised only through its properties which are revealed by 5 sense organs.

Transcendental Atma – State of Immortality :

- a) Ashabdam – Without sound
- b) Asparsam – Without touch
- c) Arupam – Without form
- d) Avyayam – Without part, decay
- e) Arasam – Without taste
- f) Agandam – Without Smell
- g) Anadi – Anantam – Without beginning or end.
- h) Dhruvan – Changeless immutable.
- i) Mahatah Param – Superior to Hiranyagarba.
- j) Nityam – Eternal

Verse 16 + 17 :

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

Naciketam upakhyanam, mrtyu proktam sanatanam,
Uktva srutva ca medhavi, Brahma loka mahiyate ॥ 16 ॥

The intelligent one, having heard and related this ancient story of Naciketas as told by Lord death, is glorified in the world of Brahman. [I – III – 16]

Verse 17 :

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७ ॥
इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

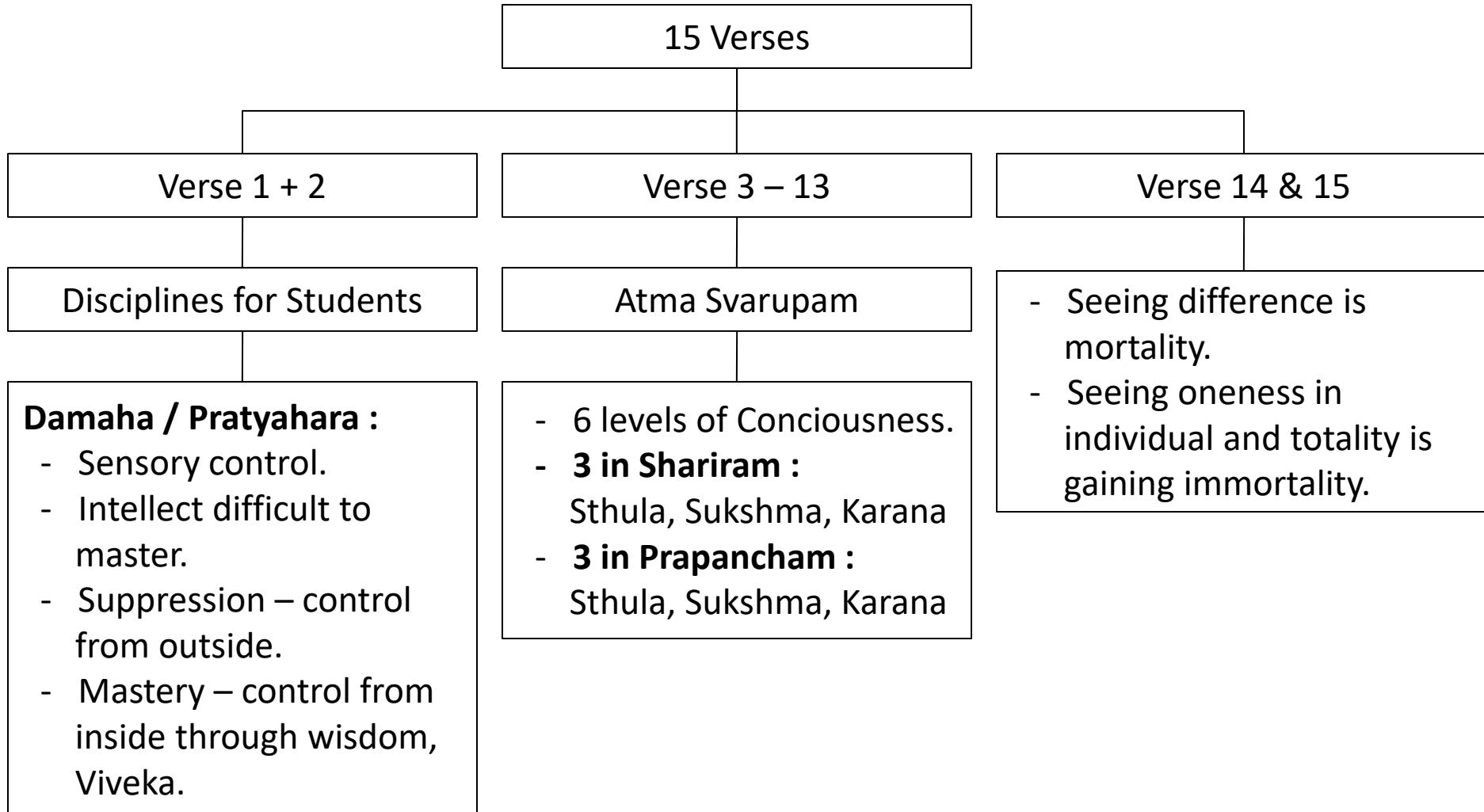
**Ya imam paramam guhyam sravayet brahma samsadi,
prayatah sraddha-kale va, tadan-antyaya kalpate,
tadam antyaya kalpata iti || 17 ||
Iti Kathakopanisadi prathamadhyaye trtiya valli**

Whoever with devotion recites, before an assembly of brahmana-s or at the time of Sraddha ceremony of forefathers, this highest secret, obtains thereby immortality, obtains immortality. (Thus ends the Third Valli of the First Chapter)
[I – III – 17]

Benefit of Katho Upanishad :

- Chanting – 3 Vallis during Sradda Kalam in presence of Brahmana gives punyam.
- Sravanam – Gives Punyam and Takes you to Brahma Loka.
- Understanding from Guru gives immediate liberation.

2nd Chapter – 1st Valli



Important Mantras : 1, 10, 11

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhīrah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

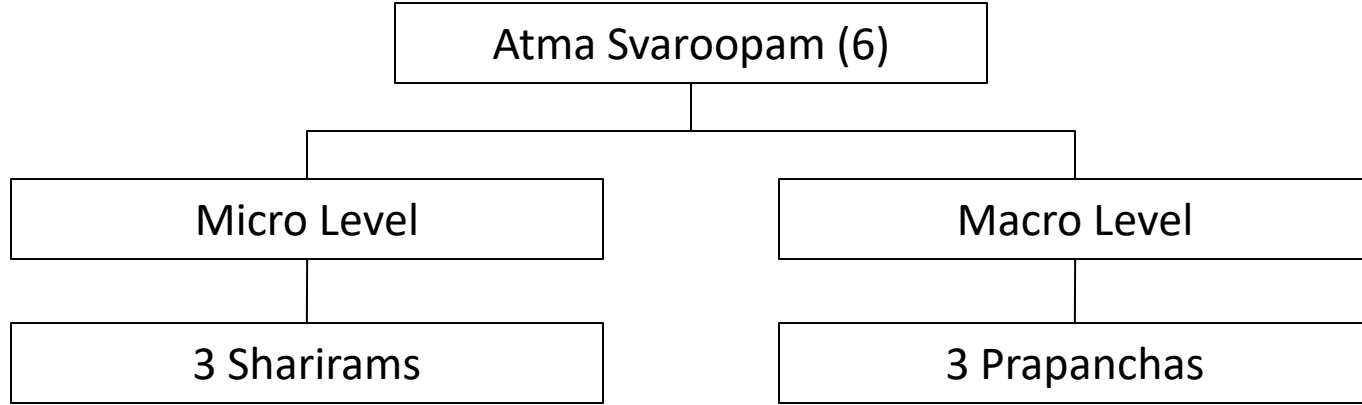
What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Verse 3 – 13 :



Verse 3 :

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Yena rupam rasam gandham sabdan sparsamsca maithunan,
Etena iva vijanati kim atra parisisyate ॥ 3 ॥

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [II – I – 3]

- It is that Consciousness principle because of which one is conscious of the world of perceptions, emotions and thoughts.
- Entire Keno Upanishad in this verse.
- 5 Points of Nature of Consciousness (Not part, Property etc.).

Verse 4 :

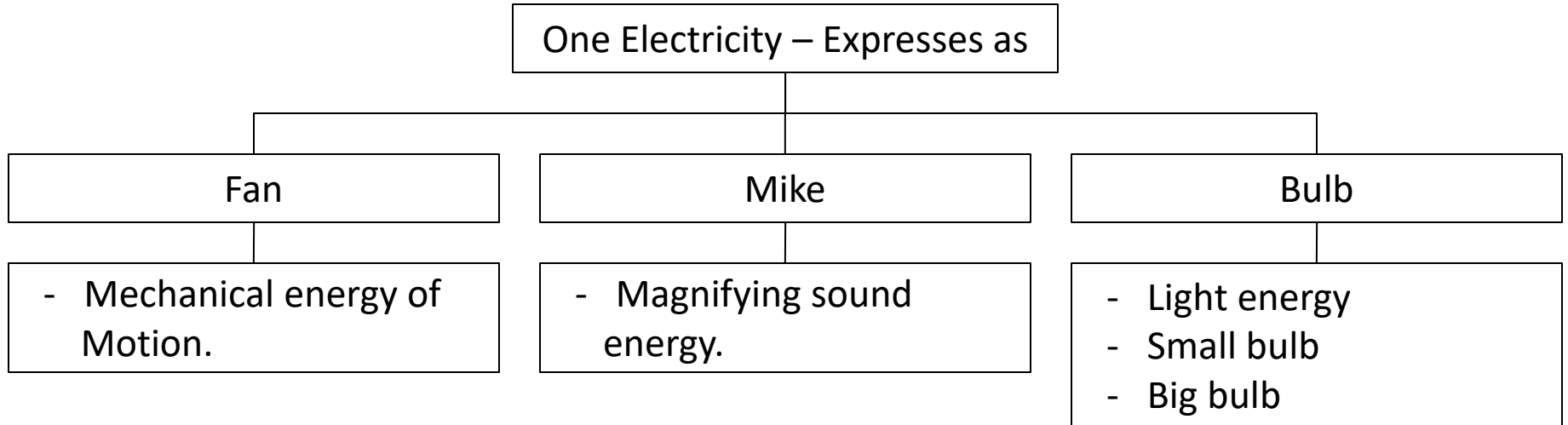
स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

Svapnantam jagaritantam, cobhau yenu-pasyati,
Mahantam vibhum atmanam, matva dhiro na socati ॥ 4 ॥

“He, by whom the end of dream as well as waking is perceived – that all pervading Great Self – I am” knowing this the wise grieves not. [II – I – 4]

- One all pervading Consciousness manifests, expresses in different ways according to quality of medium.

Example :



One Conciousness Expresses at 6 levels

Verses 3 - 5

Vyashti

Shariram	Chaitanyam called
Sthula	Viswa – Verse 4
Sukshma	Teijasa – Verse 4
Karana	Pragya – Verse 5

Verses 6 - 9

Samashti

Prapancha	Chaitanyam called
Sthula	Virat, Vaisvanara
Sukshma	Hiranyagarbha Verse 6, 7
Karana	Ishvara, Antaryami Verse 9

Verse 5 :

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

Ya imam madhvadam veda, atmanam jivam antikat,
Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat II 5 II

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fears no more thereafter. This is verily That. [II – I – 5]

- Lord of past & future.
- One Lord enters the human heart as the self and also the universal self from which all creation has sprung.

Verse 10 :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

- What is at micro level is same at Macro level. No difference between Brahman and world. One universal self. Remove matter and what remains is Consciousness alone.
- Differences belong to field of matter – Kshetram / Prakrti not in Consciousness – Kshetrajna / Purusha.

Verse 11 :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- One who sees difference in plurality goes from death to death.

One Chaitanyam	Jagat
- Advaitam, exists as Jiva, Jagat and Ishvara.	- Plurality in Shariram & Prapancha. - No separate independent existence of Jagat.

Verse 12 + 13:

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,
Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat II 12 II

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat II 13 II

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That. [II – I – 13]

- One who meditates on that Purusha (Angusta Matram) goes beyond past and future and ever lives in eternity... He alone is, was in past, is there today, and will be there tomorrow.
- Knowing him all fears go away.

Verse 14 :

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

Yatho-dakam durge vrstam parvatesu vidhavati ;
Evam dharman prthak pasyan tan-eva-nuvidhavati II 14 II

Just as water, rained on (high) mountain-ridges, runs down the rocks scattering on all sides, so does he, who beholds the attributes as different, runs after them only (at all times). [II – I – 14]

Example :

- Rainy waters – flow down slope, become weaker, dissipated, absorbed by earth disappears.
- Division means disappearance.
- Going after attributes means beholding difference and mortality.

Verse 15 :

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

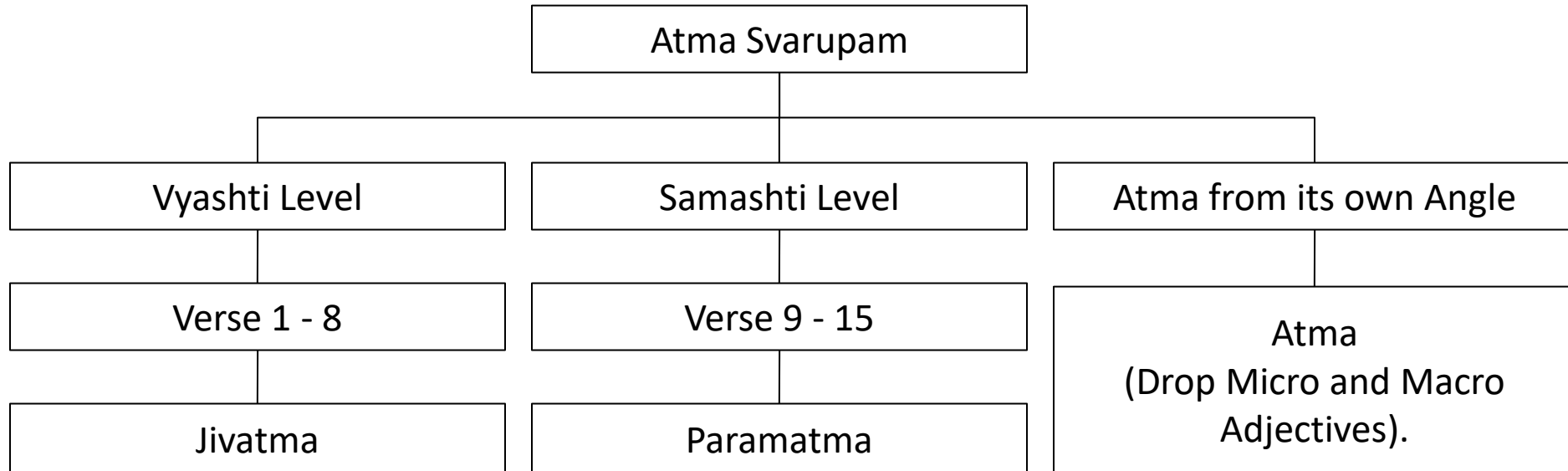
**Yatho-dakam suddhe suddham asiktam tadr-g-eva bhavati,
Evam muner vijanata atma bhavati Gautama II 15 II
Iti Kathakopanisadi dviftiyadhyaye caturthi valli.**

As pure water poured into pure water becomes the same only, so becomes the Atman of the thinker (sage) who knows this, (Unity of the Atman) O! Gautama. (Thus ends the Fourth Valli in the Second Chapter.) [II – I – 15]

Wave looks itself as wave	Wave looks itself as water, forgetting name + form
- Mortal	- Sarvatra Jala Darshanam - Claims immortality.

- See divine oneness in oneself and the totality and gain immortality.
- Man minus ego is God.

2nd Chapter – 2nd Valli



Important Verses :

- Full Chapter 1 – 15 (Best portion of Katho Upanishad)

Jivatma :

Verse 1 :

पुरमेकादशद्वारमजस्यावक्रचेतसः ।

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,

Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

- Jiva chaitanyam lives in Body of 11 gates.

2 Eyes	7 in Head
2 Nostrils	
2 Ears	
1 Mouth	

1 Navel	3 in trunk
2 Lower	

- 1 – Brahma Randhra at crown of head famous in Yoga Sastra.
- One who meditates on this Chaitanyam principle – the king of the city is free from birth & death.
- Sense organ – openings are the gates.
- Presiding deities are the gate keepers.
- Mind – the Controller.
- Purusha – the King.

Verse 2 :

हंसः शुचिषद्वसुरान्तरिक्षसद्- होता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्गोमसद् अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

Hamsah sucisad vasur antariksa-sad hota vedi-sad atithir durona-sat,
Nr-sad vara-sad rta-sad vyoma-sad abja goja rtaja adrija rtam-brhat ॥ 2 ॥

As Hamsa (sun), He dwells in heaven ; as Vayu (air) He dwells in the sky ; as fire He dwells on the sacrificial altar (or on earth) ; as guest He dwells in a house, He dwells in man, in the Gods, in the sacrifice, (truth), in the sky. He is born in the water, He is born on the earth, He is born in the sacrifice, He is born on the mountains ; He is the true and the great. [II – II – 2]

- Same Purusa lives in the Sun, Air, Sky, Fire, Earth, Water.

Verse 3, 4, 5 :

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

Urdhvam pranam unnayati, apanam pratyagasyati,
Madhye vamanam asinam visve deva upasate ॥ 3 ॥

He (Brahman) sends the Prana upward and throws the Apana downward. All Deva-s worship, That Adorable One, seated in the centre. [II – II – 3]

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

Asya visram samanasya, sarirasthasya dehinah,
Dehad vimucya-manasya, kim atra pari-sisyate ; Etad vai tat ॥ 4 ॥

When this Atman, who dwells in the body, is separated from the body. He is freed from this body, what remains here (in this body)? This verily is That. [II – II – 4]

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na pranena na apanena, martyo jivati kascana,
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live. [II – II – 5]

- Purusa sustains all organs by lending reflected Consciousness.
- 1st charity to Pancha Prana.
- Prana appears to be enlivening the body.
- Give credit to Atma.
- If Consciousness were not there, to bless Prana, body will die, decay and disintegrate.

Gita :

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १५.१० ॥

Him who departs, stays and enjoys, who is united with the Gunas, the deluded do not see ; but they behold who possess the Eye-of-knowledge. [Chapter 15 – Verse 10]

- Just as a king leaves to stay in different capital, all his subjects follow.
- Similarly when reflected Atma leaves the Body all Pranas follow and nothing remains in the body of 11 Gates.
- When pure Consciousness presides over the functions of the body as reflected Consciousness, with reference to the body, it is said to be the individual soul – Jiva.
- Just as all pervading space in room called Room Space.

Verse 6 :

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

Hanta te idam pravaksyami guhyam Brahma sanatanam,
Yatha ca maranam prapya atma bhavati Gautama ॥ 6 ॥

Well now, O! Gautama, I will explain thee the mysterious and ancient Brahman, and (also what happens to the soul after death. [II – II – 6]

- What happens to the soul after death?
- What happens to the Jiva when it has experienced the process of death in its delusions?
- Infinite space can never be conditioned, limited by the walls.

Space / light	Consciousness / Atma
a) Space / light is within hall.	a) Consciousness is there within the Body as Reflection.
b) Space / light is outside halls also.	b) Consciousness is outside the body also as a reflection.
c) Space / light not inside, outside hall but hall is in one indivisible all pervading space / light.	c) Consciousness is not in Body , Mind complex and the universe. All bodies and the universe is in all pervading Consciousness.

- Atma is Sarva Adhishtana Chaitanyam.
- Consciousness is homogeneous and one without a Second.
- When the body perishes, the Divine Spark, or life centre, Reflected Chaitnayam that presided over the body leaves, when it lived, undergoes no change but eternally remains the same.
- The death and consequent departure from the dead body at the time of death and the feeling of having entered a new form at the time of birth are both the delusory ideas of the ego centre (Reflected self or the ego).
- The ego idea leaves its ideas of I-ness or myness with the dead body and develops ownership and possession with another body form.

Verse 7 :

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

• New body taken up according to :

a) Karma

b) Knowledge of Reality gained

Belongs to instruments

Verse 8 : (Very Important)

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

- Pure Chaitanyam illuminates Jagrat, Svapna, Sushupti.
- It neither is awake, dreams, or sleeps.
- In its presence 3 states play relay race!
- Chaitanyam does not undergo any of the experiences. (Example : Street Lamp).

Verse 9 – 15 : Best Section of Katho Upanishad

- Lord of the city – Vyashti (Atma) is also the Lord of the world Samashti (Paramatma).
- He is eternal Brahman and Atman.
- He is seemingly subject to transmigration determined by Jnana and Karma of equipments through which he expresses himself.

Verse 9 & 10 : Important

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिः ॥ ९ ॥

Agnir yathaiko bhuvanam pravisto rupam rupam pratirupo babhuva,
Ekas-tatha sarva-bhut-antar-atma rupam rupam pratirupo bahis-ca ॥ 9 ॥

Just as fire, after it has entered the world, though one, assumes different forms according to the shape it enters, so does the eternal Atman, of all living beings, though one, takes a form according to each shape it enters and also (in itself it exists) beyond them. [II – II – 9]

Example :

- Fire pervades metal and takes shape of the container.

Fire	Metal
<ul style="list-style-type: none">- Formless, Shapeless.- Fire takes Shape of Metal and exists in between in invinsible form.	<ul style="list-style-type: none">- Exists in different forms
Conciousness	Bodies
<ul style="list-style-type: none">- Formless- Conciousness assumes forms of medium.	<ul style="list-style-type: none">- Exists in different sizes, shapes.

Verse 10 :

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिः ॥ १० ॥

Vayur yathaiko bhuvanam pravisto, rupam rupam pratirupo babhuva ;
Ekas-tatha sarva-bhut-antar-atma, rupam rupam pratirupo bahis-ca ॥ 10 ॥

Just as air, after it has entered the world, though one, assumes different forms, according to the shape it enters, so the internal Atman of all living beings, though One, assumes forms, according to each shape it enters, and (in itself it exists) beyond them (also). [II – II – 10]

Air	Consciousness
<ul style="list-style-type: none"> - Enters a horse, donkey, man, creeper, earth. - All live on Air. 	<ul style="list-style-type: none"> - All pervasive and the universe exists because of that life principle.

Verse 11 :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Eka-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

Space	Consciousness
<ul style="list-style-type: none"> - Space not wet by water, burnt by fire sullied by dust, foul smelling because of any association. 	<ul style="list-style-type: none"> - Not tainted.

Consciousness

- Not Parinama (Modification) Karanam
- Changing to become world, then it can't be eternal.
- Not like Milk becoming curd.

- But Vivarta (Superimposition) Karanam.
- Creation is caused by mind (Maya) superimposed on Atma.

- Consciousness like air & fire is immanent and transcendent at the same time.

Verse 12 :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,
Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam ॥ 12 ॥

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [II – II – 12]

- When life principle goes through the prism of mind, it causes delusionary world.
- Yogi in meditation becomes aware of his awareness as the self.
- Our Consciousness becoming conscious of itself is the moment of self realisation, unbroken, continuous, infinite joy. (Not Joy of Sense objects).

Sankhya	Vedanta
- Many Consciousness, many Atmas.	- One Atma. - Atma appears as though many. - Atma manifests as pluralistic world, Jagat Karanam. - Bodies, Upadhis many.

Vivekchoodamani :

एकमेव सद्नेककारणं कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇaṁ svayaṁ brahma tattvamasi bhāvayātmani || 260 ||

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- —That Brahman Thou Art|| Meditate on this in your mind. [Verse 260]

Verse 13 :

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,
Tam-atmasthan ye 'nupasyanti dhira tesam santih sasvati netaresam ॥ 13 ॥

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else. [II – II – 13]

- Those who perceive the eternal truth (God) in themselves to them belongs eternal peace and happiness.
- Cells of Body changes once in 7 years.
- World constantly changing.
- Change in waves perceived because of changing ocean below.
- Changing snake because of Rope.
- Intelligence borrowed from self.
- Consciousness behind law of karma where one comes and performs actions.
- Consciousness is substratum of the world of matter universe.

Atma	World
- Karanam	- Karyam, product, effect
- Nitya	- Anityam
- Clay exists before, during, after creation of pot – in 3 periods of time.	- Pot subject to Birth + Death.

- One cause among all perishable effects at macro level.

Verse 14 :

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

Tad-etad-iti manyante, anirdesyam paramam sukham,
Katham nu tad vijaniyam, kim u bhati vibhati va ॥ 14 ॥

They (the sages) perceive, that indescribable highest bliss as “This is That. How shall I know That? Does it shine (of Itself) or does it shine by another light?” [II – II – 14]

- That is that – how to know that?

Verse 15 :

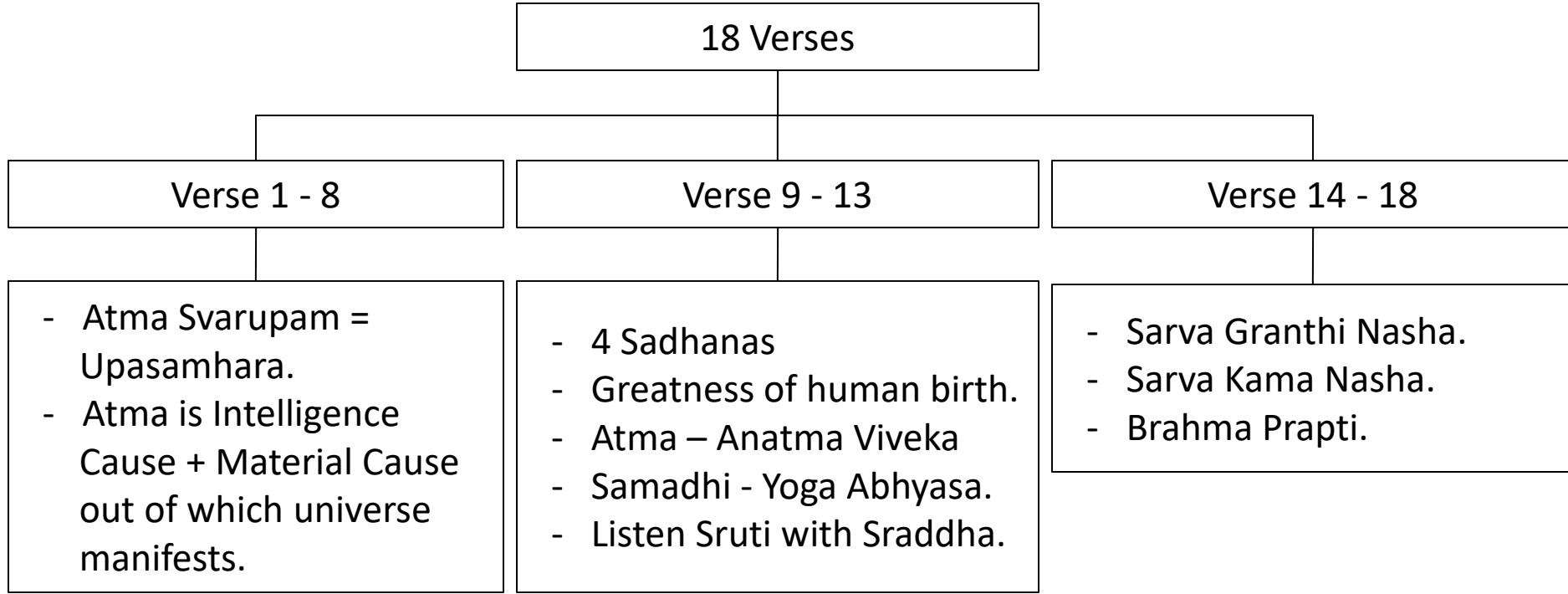
न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)
[II – II – 15]

- Sun, Moon, Star, lightening fire can't illumine that.
- He is self evident.
- Everything shines after him.
- By his light all these shine.

2nd Chapter – 3rd Valli



Verse 1 – 4 : Atma Svarupam

Verse 1 :

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,

Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,

Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That.

[II – III – 1]

- Asvattha tree – Roots above (Subtler) and Branches below.
- Brahman, root cause of creation expanded in Gita Chapter 15 – Verse 1, 2, 3.

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १५.१ ॥

They (wise people) speak of the indestructible Peepul Tree (Ficus Religiosa) having its root above and branches below, whose leaves are the Vedas ; he who knows it is a Veda-knower. [Chapter 15 – Verse 1]

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ १५.२ ॥

Below and above are spread its branches, nourished by the Gunas ; sense-objects are its buds ; and below in the world of men stretch forth the roots, originating action. [Chapter 15 – Verse 2]

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५.३ ॥

Its form is not here perceived as such, neither its end, nor its foundation or resting-place ; having cut asunder this firm-rooted Peepul-tree with the strong axe of non-attachment. [Chapter 15 – Verse 3]

Verse 2 :

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Yad idam kinca jagat sarvam prana-ejati nihsrtam,

Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti ॥ 2 ॥

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal. [II – III – 2]

- Brahman is a terror like thunderbolt.
- Universe arose from Brahman and moves in Brahman.

Verse 3 :

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

Bhayad asya agnis tapati bhayat tapati suryah,
Bhayad indras-ca vayus-ca mrtyur dhavati pancamah ॥ 3 ॥

For fear of Him the Fire-burns ; for fear of Him shines the Sun ; for fear of Him do Indra, Vayu and Death, the fifth, proceed (with their respective functions). [II – III – 3]

- **For fear of Brahman :**
 - Fire – burns
 - Sun – shines
 - Indra, Vayu, and death function.

Verse 4 :

इह चेदशकद्बोद्धुं प्राक्षरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

Iha cedsakad boddhum prak sarirasya vistrasah
tatah sargesu lokesu sriratvaya kalpate ॥ 4 ॥

If here – in this life – one is able to comprehend Him (Brahman) before the death of the body, (he will be liberated from the bondage of the world), if not, then one has to take a body (again) in the worlds of creation. [II – III – 4]

- Know Brahman before death, otherwise one takes new body.

Verse 5 :

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।

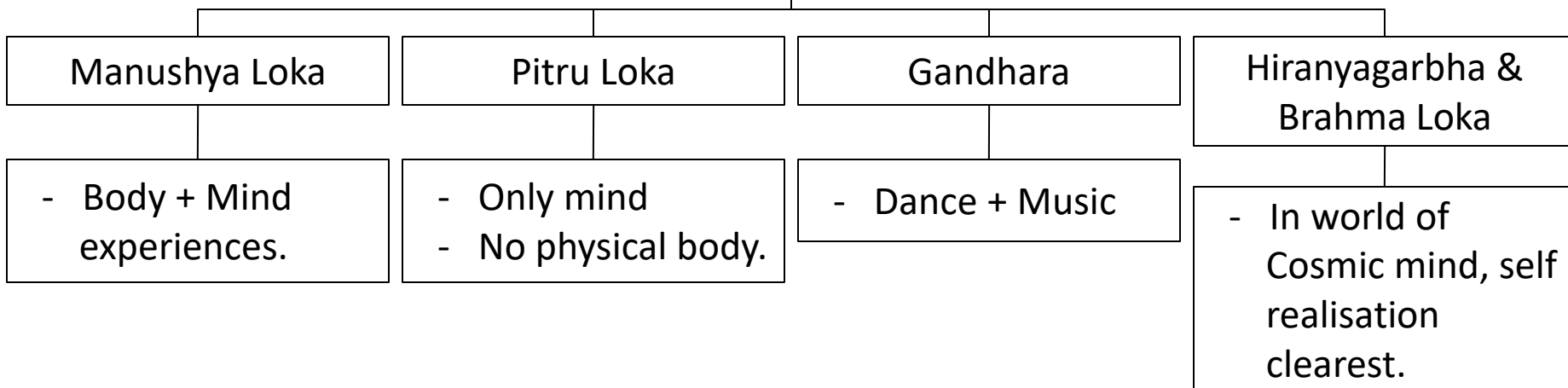
यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

yatha-'darse tatha-'tamani yatha svapne tatha pitrloke,

Yatha-'psu pariva dadrse tatha gandharva-loke chaya-tapayor-iva Brahma-loke ॥ 5 ॥

(Brahman is seen) in the Self as (one sees oneself) in the mirror ; in the world of manes, as (one perceives oneself) in dream ; in the world of Gandharva-s as (one's reflection) is seen in the water ; and in the world of Brahma, (as distinctly separated) as light and shade. [II – III – 5]

3 Lokas – different experiences



Conciousness	Ego
<ul style="list-style-type: none">- Original face- Understand ourself by looking at Mirror- I am the source of reflection- Light	<ul style="list-style-type: none">- Like mirror.- Reflecting Conciousness.- Reflection merges in a process of knowledge to become one with self.- Shadow.

Verse 6 :

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

Indriyanam prthag-bhavam, udayas-tamayau ca yat,
Prthak-utpadya-manam, matva dhiro na socati ॥ 6 ॥

A wise man knowing well the separateness of the existence of senses and their appearance and disappearance to be other than the Self, grieves no more for them. [II – III – 6]

- Sense organs are distinctly separate from eternal and changeless Atma because they are effects born out of causes (5 elements).
- One who discriminates between the play of senses and the eternal factor grieves no more.

Verse 7 & 8 :

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Indriyebhyah param mano, manasah sattvam uttamam
Sattvad adhi mahan atma, mahato-'vyaktam uttamam ॥ 7 ॥

Beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the great Atman, Superior to the great Atman is the unmanifest (Prakrti). [II – III – 7]

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

Avyaktat tu parah puruso vyapako 'linga eva ca ;
Yam jnatva mucyate jantuh amrtatvam ca gacchati ॥ 8 ॥

And verily beyond the unmanifest (Prakrti) is the all-pervading Purusa devoid of all distinctive marks, knowing whom the creature (the knower) is emancipated and he attains immortality. [II – III – 8]

Beyond	Is
Senses	Mind
Mind	Intellect
Intellect	Atman
Atman	Mahat – Hiranyagarbha
Mahat – Hiranyagarbha	Avyaktam (Unmanifest) – Ishvara
Avyaktam – Ishvara	Purusha - Brahman

- Knowing Purusha devoid of all distinctive Marks one is liberated, deathless state of eternal existence Brahmavit Braheiva Bavati.

Mundak Upnishad :

स यो ह वै तत् परमं ब्रह्म वेद
 ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
 तरति शोकं तरति पाप्मानं
 गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥

**Sa yo ha vai tat paramam brahma veda
 brahmaiva bhavati nasya-brahmavit kule bhavati I
 tarati sokam tarati papmanam
 guha-granthibhyo vimukto-'mrto bhavati II 9 II**

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal.
 [III – II – 9]

How to realise that Brahman?

Verse 9 :

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

No sandrse tisthati rupamasya, na caksusa pasyati kascan-ainam,
Hrda manisa manasa'bhiplrpto, ya etad vidur amrtas te bhavanti II 9 II

His form is not to be seen. No one beholds Him with the eye. By controlling the mind, by the intellect and incessant meditation He is revealed. Those who know this (Brahman) become Immortal. [II – III – 9]

- By controlling the mind, by the intellect and by incessant meditation he is revealed.
- Those who know this Brahman become immortal.

Verse 10 :

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

Yada panca-avatisthante jnanani manasa saha,
Buddhis-ca na vicesati tam ahuh paramam gatim II 10 II

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest. [II – III – 10]

- When the sense organs, mind and intellect are at rest, the self is revealed.

Sleep	Samadhi
- Ignorance	- Stage of self meeting the self.
- Sense organs, mind, intellect at rest in sleep.	- Sense organs, mind, intellect at rest.
- Reaches land of ignorance.	- Reaches Land of eternal Consciousness, land of sunshine, knowledge.
- Slave of negative living.	- Knower is master of positive existence.

- Capacity to withdraw and remain absorbed in Nirvikalpaka Samadhi.

Verse 11 :

Yoga	Meditation
<ul style="list-style-type: none"> - Firm control of Sense organs (Tapah) - Santi is product of contentment not flirtations with sense objects. - 50% of battle. 	<ul style="list-style-type: none"> - Fixing mind on Atma. - Other 50% of battle of liberation. - Path of knowledge Jnanam.

Verse 12 :

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Naiva vaca na mansa praptum sakyo na caksusa,
Astiti bruvato 'nyatra katham tad upalabhyate ॥ 12 ॥

(The Self) cannot be reached by speech, nor by mind, or nor even by the eye. How can it be realised otherwise than from those who say, that "It exist"? [II – III – 12]

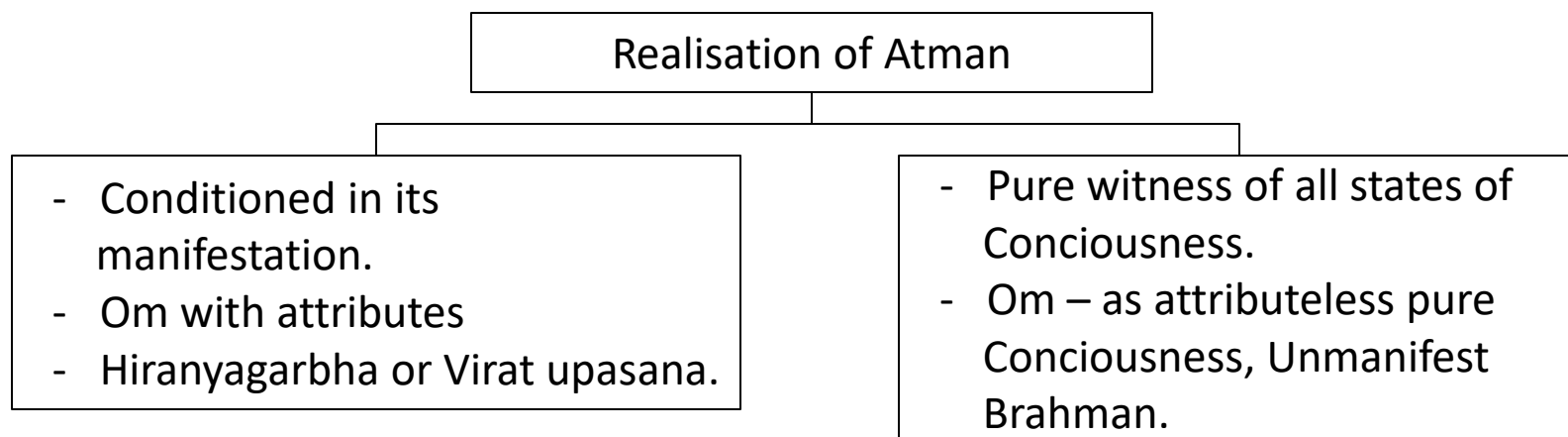
- Self not reached by Speech, mind, eyes. Realised by words of Sruti only.

Verse 13 :

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

Asti-tyevo-palabdhavyah tattva-bhavana cobhayoh,
Asti-tyevo-palabdhasya tattva-bhavah prasidati ॥ 13 ॥

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker. [II – III – 13]



- Meditate on truth as Asti essence of existence – not Nasti.
- Kevala Astitva Bava is realisation of truth.

Verse 14 :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samasnutate ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- State of desirelessness is state of Kaivalya, illumination.

Verse 15 :

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्वयनुशासनम् ॥ १५ ॥

Yada sarve prabhidyante hrdayasyeha granthayah,
Atha martyo 'mrto bhavati etavad anusasanam ॥ 15 ॥

When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s). [II – III – 15]

- When 3 knots (Avidya, Kama, Karma) destroyed by Atma Jnanam, one becomes Immortal (Jivan Mukti).
- Jnanenaiva Kaivalyam here and now, by dropping notion of difference between Brahman and Jiva.

Verse 16 :

- 101 subtle nerves in heart.
- Sushumna goes upto crown, where heartbeat of newborn child can be felt.
- If one doesn't realise Brahman in this birth, Jiva goes to Brahma Loka and enjoys Kaivalyamukti during Pralayam.

Verse 17 :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheta munjadi-vesikam dhairyaena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- Pith removed from reed of rush grass.
- Purusha size of thumb drawn out from our own body.
- Know him as pure, immortal.
- Divine presence beyond 5 Koshas.
- Extricate the element of absolute Consciousness, the pure, essence from the delusory Consciousness of the body, mind complex.
- Pure Consciousness is the inner controller and director of all physical, mental and intellectual activities in a human being, is the soul, the Atman.
- Know him to be immortal.
- He is pure and impurities of mind are not in him. He is immortal, eternal, unborn truth, all pervading and uncaused cause of all effects seen in his manifestation.

Verse 18 :

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥
इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krtsnam,
Brahma-prapto viragjo-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva ॥ 18 ॥
Iti Kathakopanisadi dvitiyadhyaye sasthi valli.

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so will attain any other too who knows thus the Inner Self.
(Thus ends the Sixth valli in the Second Chapter) [II – III – 18]

- General Phala Sruti from Upanishad.
- Naciketa became free from all impurities and death and attained Brahman and so will any other too who knows thus the inner self.
- Phalam for Naciketa Ritual + Virat Upasana taught through 2nd boon is Krama Mukti by going to Brahma Loka.

KATHO UPANISHAD

CONCLUSION

S. No.	Reference	Meaning
1.	* I – I – 20	Question : - When man is dead, some say he exists and some say he exists not... what is the truth?
<p>येयं प्रेते विचिकित्सा मनुष्ये- ऽस्तीत्येके नायमस्तीति चैके । एतद्विद्यामनुशिष्टस्त्वया ऽहं वराणामेष वरस्तृतीयः ॥ २० ॥</p>		<p>There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]</p>
2.	I – I – 26	- World is ephemeral, senses fire of man decays, longest life is short – I don’t want the world.
<p>श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेजः । अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥ २६ ॥</p>		<p>Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music. [I – I – 26]</p>
3.	I - I – 27	- Happiness not from arrangement of situations outside by the mind. It also ends. Hence, not interested in wealth.
<p>न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा । जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥ २७ ॥</p>		<p>Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me. [I – I – 27]</p>

S. No.	Reference	Meaning
4.	I – II – 2	- 2 Goals – Sreyaha, Preyaha – both bind man. Choose Sreyas over Prayas.

श्रेयश्च प्रेयश्च मनुष्यमेतः

तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते

प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [I – II – 2]

5.	* I – II – 12	- Wise renounce Joy & Sorrow by meditating on inner self in the care of intellect.
----	---------------	--

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

“The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.” [I – II – 12]

6.	* I – II – 14	Question : - What you see other than Anatma... Virtue & Vice, Right & Unright, Cause & Effect, Past & Future, Tad Vad – Tell me that.
----	---------------	---

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

S. No.	Reference	Meaning
7.	*I – II – 18	Answer : <ul style="list-style-type: none"> - Intelligent Atma (Chaitanyam) not born / dies. - Not cause of anything, cause for something. - Unborn, eternal, everlasting, Ancient Atma doesn't die, When body dies.

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

8.	* I – II – 19	- Atma not Doer or Enjoyer.
----	---------------	-----------------------------

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain. [I – II – 19]

9.	I – II – 20	- Atma is subtlest and greatest. Mind without desires beholds the self and becomes free from sorrow.
----	-------------	--

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

S. No.	Reference	Meaning
10.	* I – II – 23	- Atma reveals to one who chooses Atma.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I – II – 23]

11.	* I – II – 25	- Paramatma is Adhistanam of entire creation.
-----	---------------	---

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! [I – II – 25]

12.	* I – III – 10	- Beyond senses are sense objects, beyond objects is the mind, beyond mind is intellect, and beyond intellect is self.
-----	----------------	--

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

S. No.	Reference	Meaning
13.	* I – III – 11	- Beyond Mahat is Unmanifest – Avyaktam. Beyond Avyaktam (Prakrti) is Purusa.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

14.	II – II – 7	- Some Reborn as human or plants according to Karma.
-----	-------------	--

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

15.	* II – II – 8	- Purusa remains awake in dream, sleep and waking when mind is conjuring desires or at rest. Pure Brahman is immortal. In that rests the world.
-----	---------------	---

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्ममाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तद् नाल्येति कश्चन । एतद्वै तत् ॥ ८ ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

S. No.	Reference	Meaning
16.	* II – III – 18	- Nachiketa by Atma Vidya, became free from all impurities and death and attained Brahman and so also others will attain by knowing the inner self.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so will attain any other too who knows thus the Inner Self.
[II – III – 18]